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polemics, it will no doubt serve its purpose; as a contribution to history its value is small.

HASTINGS RASHDALL.

NEW COLLEGE, OXFORD.

THE PRACTICE OF CHRISTIANITY. By the author of *Pro Christo et Ecclesia*. Macmillan & Co. 1918. Pp. 291. \$1.25.

This small volume is a timely and needed study in distinctively Christian ethics. The whole world of social relations is conceived as it would be, reconstructed on the moral principles of Jesus. The regeneration begins personally but embodies itself in all the aspects of the collective life. "The State, the family, thrift, competition, the penal system, warfare," are items showing the detail into which the exposition is carried. The result and the process portrayed can hardly be looked upon as wholly valid or probable, but they serve to bring out impressively the "regulative principle"—"kindness with trustfulness as the foundation of all goodness"—which Christ introduced, its final authority, and radical and beneficent working. The spirit of the book is one of devout loyalty and faith towards "Our Lord," of informed social feeling, and optimistic expectation for humanity.

The style of the writer is over-homiletic for persuasion or the sustained enjoyment of the reader. It suggests a background of long accumulation of sermonic material and reflections, which, however in their abundance and variety may richly furnish forth other sermon-writers in turn, and supply many shrewd observations; as this, for instance, on one of the apologies for militarism—"that it is only defensive, not for any offensive purpose": "It is always easy to discover rights that are imperilled or weakness needing to be defended. In Aesop's fable, the wolf was probably perfectly sincere, because he was so much occupied with desire to tear the lamb that he could easily persuade himself that his water was being sullied."

CHARLES L. NOYES.

WINTER HILL, MASS.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY: A Survey of Recent Christological and Historical Criticism of the New Testament. MAURICE JONES, B.D. Macmillan & Co. Pp. xxiv, 467.

The early years of the twentieth century have been prolific in books about the New Testament. The nineteenth-century study of the "life of Christ" demonstrated that for a biography of Jesus

Christ the materials are insufficient, and in that field new phases of the study have set in; some writers attempting brief characterizations like that of Bousset, while others have studied the earliest stages and final outcome of the church's faith in Jesus as Christ and Lord. Still other investigations have treated the question, now a burning one, of what place in the picture of Jesus' thought and person the eschatological ideas of the Gospels shall be allowed to have. The problem of the relative part of Jesus and of Paul in bringing about Christianity as we know it has produced a whole group of books. And the fundamental inquiry as to whether we can have critically tested historical knowledge of the life and ideas of Jesus Christ, sufficient to be the basis of any opinions about him at all, has been raised with louder insistence than ever before; so that the sceptical view has been carried to the extreme of contending that no historical person who can be identified with the Jesus of the Gospels ever existed.

In the study of Paul fresh light has been offered from new discoveries and the study of the Greek language of Paul's contemporaries which has been stimulated thereby, and from wider knowledge and better understanding of the various religions by which civilized men of that age were already seeking for salvation.

A competent survey of all this literature—books and articles—would be instructive in a high degree. But it would need to be made by a master, possessing rare qualities of knowledge, thought, and style, and powers of insight, selection, and generalization which might better be devoted to more original work. Mr. Jones, in spite of his wide reading, has not produced such a survey. The list of topics which the literature treats and the bibliographies are the most interesting things in his book; his accounts of the controversies and his criticism of the various positions taken in the discussion will not give the reader an adequate acquaintance with the matter. Even the bibliographies are unsatisfactory, because they are not complete, and because foreign books are usually regarded as if they were written at the date when they were translated into English; while the writer has often failed to detect the relative unimportance of articles which he treats at length.

The latter half of the book takes up recent monographs, articles, and commentaries on the several books of the New Testament, beginning with the Synoptic problem and ending with Revelation. The chapters vary in merit. Those which are most nearly confined to the modest aim of reporting the opinions of others are the best. But this book cannot be recommended as a substitute for a proper

New Testament Introduction, and it does not really add anything of value to current literature about the New Testament.

JAMES HARDY ROPES.

HARVARD UNIVERSITY.

THE HISTORICAL CHRIST; or An Investigation of the Views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith. FRED C. CONYBEARE, M.A., F.B.A., D.D., LL.D. Watts & Co., London. 1914.

A refutation of the extravagant theory of the Idealistic Monists, who deny the historicity of Jesus and the authenticity of all the New Testament writings, and of nearly all those outside the New Testament which bear on the early history of Christianity, has value when it emanates from "The Rationalist Press Association." It has greater value when written by so thoroughly scientific an authority as Dr. Conybeare. Dr. Conybeare is not limited to his unrivalled studies in the ancient literature of the Armenian Church, but understands historical criticism. A radical himself, he is well qualified to expose the shallowness of the hyper-critics of the Drews school, who count in their number every class of writer *except* a historical critic, and he fulfils the task *con amore*.

B. W. BACON.

YALE SCHOOL OF RELIGION.

THE GOSPELS IN THE LIGHT OF HISTORICAL CRITICISM. FREDERICK HENRY CHASE, Bishop of Ely. New York. Macmillan & Co. 1914. \$1.50.

This small book contains a reprint of an essay published in 1905 in the volume entitled *Cambridge Theological Essays*, an essay which received favorable notice at the time on account of its lucidity, its compactness, and the tone of devoutness and candor which characterized it.

To the present reviewer the value of the book seems to consist in its brief, clear statement of certain points, like the description of New Testament sources (pp. 9 ff.), influences which have moulded the tradition of sayings (pp. 21 ff.), comparison of the witness concerning the resurrection as found in Paul and in the Gospels (pp. 32 ff.), in the author's warm recognition of the duty of applying historical criticism to the New Testament, and in his expression of the spirit of caution and sense of religious values in which that criticism should be applied.

But the present significance of the book is doubtless to be found in the opening essay, which is new. Here the author speaks not